

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

Letters to those who have recently experienced Religion—No. 15.

DEAR BRETHREN AND SISTERS:—I have said something in a previous number, respecting the manner in which you should regard the ministers of the gospel. I propose in this to continue the subject, and endeavor to point out some things which you should be careful not to do, together with some things which you ought to do.

Do not flatter your minister. Remember that he is a man, and subject to like passions and influences with other men. Few persons, you are aware, in any condition, can endure much "praise to the face" with advantage to themselves or others. Neither are ministers, though possessed of grace and gifts, proof against the deleterious effects of flattery. They may be, and perhaps sometimes have been, seriously injured by it. They are in danger, as well as other men, of "thinking of themselves more highly than they ought to think." How careful, then, should you be, lest you become an instrument of temptation to them. Never tell your minister that he is the best man and the best preacher in the world, even if you think so. He will be disgusted or grieved; or it may prove to be a blow upon his weak side, exciting his vanity. If you really love him, and his instructions, let him learn it from your actions, rather than your words.

By flattering your minister you may circumscribe his usefulness. Should you make him believe that his public ministrations are scarcely susceptible of improvement, you will check his efforts at investigation, and perhaps limit his intellectual attainments. And you may possibly thus encourage him to wear out his physical energies prematurely.

Do not find fault with him. True your censures may be less injurious to him than your unqualified approbation. But by indulging in a fault-finding spirit you deprive yourselves of all the benefit you might otherwise receive from his labors. It will tend, also, to discourage him in his efforts to promote your spiritual interests. He may feel it his duty to reprove some sin, of which you may be either directly or indirectly guilty. Do not complain of him for the faithful, conscientious discharge of his obligation. And even if he should be earnest, and use strong and decided language, in administering reproof, do not turn away your ears from his appeals, and say, "I don't like him;" "He's too personal;" "I'll not bear it;" &c.; but seriously inquire whether you do not need just such plain dealing? and whether it might not be a desire for your spiritual improvement, or a discovery of your danger that prompted him to be faithful?

And supposing you are not particularly edified by every sermon he delivers: you must remember that he is to feed the whole flock. And while some can bear only "milk," others require strong meat. And if he should introduce some subjects in his ministrations with which you do not fully sympathize, do not censure him until you search your Bible and become satisfied that his course is not scriptural. I know some "old professors" have found fault with their minister because he has in the pulpit borne decided testimony against the sins of slavery and intemperance, and have expressed the wish that he would let such subjects alone, and preach the gospel. But I really doubt whether the gospel can be preached faithfully, so as to please such persons. And if Paul is correct, he who seeks to please men, ceases to be the servant of God.

But I would not have you receive and endorse every thing your minister says and does, because he says and does it. No. You are to try him and his doctrine by the standard of eternal truth. And it may undoubtedly be your duty to caution and sometimes to reprove him. And when this duty is performed with a sincere desire to benefit him, and promote the glory of God, it will probably prove a blessing to your own soul. But reproof administered in the spirit of Christian kindness, is very different from fault-finding.

Do not stand in the way of your minister. He has a great work to do. It is his to feed the flock, watch for souls, and sound the alarm in time of danger. On him too, as a master-builder, rests the responsibility of superintending and directing the labors of the people of God, in rearing the spiritual temple. He is to marshal the sacramental host, and see that each one occupies his appropriate station. But what can the master-builder do, while the laborers stand idle? And what can the skill of the Leader avail, when his men desert their posts?

Your minister will probably mature and adopt plans for the benefit of yourselves, and your fellow men, which cannot be carried into execution without your cooperation. Now you need not openly oppose him in order to embarrass his movements. You have only to refuse to bear your proportion of the burden, and stand aloof from him, and you will retard the execution, and perhaps entirely thwart his best laid, and most benevolent plans. And when one enterprise has failed, the next will be scrutinized with the eye of suspicion; others will be encouraged to remain idle and indifferent,—your minister will become

disheartened, and the energies of the church paralyzed. Do not then, stand in his way, lest the curse of those who bring up an evil report fall upon you. Suffer not yourselves to be made the instruments of depriving him of a single particle of his strength; but rather stay up his hands, encourage his heart, and labor with him in every good work, that you may receive together the approbation of your Lord. Yours, S. B.

For the Christian Secretary.

BR. BURR.—In reading the Secretary of March 17th, I was somewhat surprised to find in the communication of your Washington correspondent, the following, viz: "God looks upon the heart, and only knows the motive. And there is proof from scripture, that a man may be a gross idolater, and yet an eminent servant of God. Acts x: 4 and 25." This is found in the interesting communication giving a very excellent and faithful view of the leading characteristics of Rev. Jacob Knapp's preaching and success, as an Evangelist, and in an article of such great general excellence, I regretted to see such a principle sustained by a perverted use of scripture. The person referred to by your correspondent, I apprehend, must be Cornelius. Now that he was a gross idolater is by no means clear to my mind, from the character given him in the portion of Scripture alluded to. But what saith the Scripture concerning him. Acts x: 2. "A devout man, and one that feared God, with all his house; which gave much alms to the people, and prayed to God alway."

Ver. 22. "And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nations of the Jews." Ver. 30, 31. "Four days ago, I was fasting until this hour, and at the ninth hour, I prayed in my house; and behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." Ver. 34, 35. "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." With this before us, and no testimony to the contrary, I cannot perceive that he was an idolater at all, for it is expressly stated that he "prayed to God alway." He prayed to the true God, not to idols. Neither do I conceive it possible, for a person to be a true christian, and at the same time, a gross idolater, with reference to any kind of idols, whether they be animate or inanimate. Thus stands the Bible test of true religion, "Thou shalt have no other gods before me." Ex. xx: 3 and Matt. x: 37, &c. "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me." Religion that does not separate from idols, and deliver a man from the charge of being "a gross idolater," is not the Bible religion of either the old or the new dispensation. And if a man cannot be a true christian, and an idolater, it appears to me that he cannot be an eminent servant of God, and at the same time "a gross idolater."

P. S. Permit me to add that the Lord has graciously revived his work in this place in the church with which I am connected as pastor, during the winter; and in answer to the earnest and persevering prayers of the church here, has wonderfully blessed the ordinary means of grace amongst us, so that backsliders have been healed. Some who had been excluded have been restored, and many precious souls have been hopefully awakened and converted to God. Within the last 10 weeks, I have had the privilege, as pastor of the church, to present the hand of fellowship to 58 persons, 52 of whom have been received by baptism, 3 who had been excluded and restored, and 3 by letter. There are others still received for baptism.

Dear brother, when I review the past, I see the most distinct evidences that it has been emphatically the work of God, and when I look at the circumstances with which I am now surrounded, I am led to say with wonder, gratitude and praise, "What hath God wrought?"

WM. REID.

Tariffville, April 3.

For the Christian Secretary.

General Peace Convention in London. The friends of peace throughout Christendom have been in frequent correspondence ever since the origin of their cause, some twenty-eight years ago, but they have never yet assembled from different countries to deliberate together on the subject, and devise means in concert for the furtherance of their common object, the permanent peace of the world. Here has long been a great desideratum; and at length, the London Peace Society, after extensive consultation and correspondence, have invited the friends of peace through Christendom to meet by their delegates in London on the 22d of June next, to continue in session probably three or four days, for the purpose of interchanging their views on topics relative to this cause, and in the hope of maturing such measures as may give it a new and lasting impulse through the world. Having lately received from the London Committee a Programme of the proposed Convention, we should feel obliged to editors, if they will publish, as below, such portions of it as are addressed to those friends of peace in our country who may be interested in this measure.

The Committee in London send forth a very comprehensive invitation. Peace Societies, Religious Bodies, Philanthropic, Literary and Scientific Associations, and towns or districts that may wish to be represented on that occasion, are requested to send delegates. It is a measure of common interest to the world, and hence the doors are thrown open to all that may desire a share in the work of universal peace.

The Convention will be constituted on the principle "that war is inconsistent with the spirit of Christianity and the true interests of mankind," and its sole object will be "to deliberate upon the best means, under the divine blessing, of showing the world the evil and inexpediency of war, and of promoting permanent and universal peace."

The fundamental principle being assumed, "the attention of the members will be directed exclusively to the consideration and adoption of such means as may most speedily and certainly effect the great object in view." Dissertations will be read and considered on a series of important subjects mentioned in part by the Committee in their Programme, and addresses prepared and sent forth to Rulers, to Seminaries of Learning, and to the Ministers and churches of Christ through Christendom.

Every reader must see the vast importance of the object sought by this Convention; and, well knowing how fruitless without the smiles of heaven, must be the utmost wisdom and zeal of man, we would fain hope, if not for their active, personal cooperation, at least for the prayers of such as pray for the peace of Jerusalem and the world, that God will crown with his favor not only this movement, but all efforts made in a spirit acceptable to himself, for the speedy prevalence of peace along with the blessed Gospel all over the whole earth.

We should be glad to be informed at the earliest convenience, of any delegates that may be appointed in this country; and, if persons interested in the object, but unable to attend, should be disposed to prepare documents on any of the subjects to be brought before the Convention, and will forward them to our Depository, 13 Tremont Row, before the 1st of June, we will transmit them to London, and doubt not they will be favorably received.

In behalf of the Exec. Com. of the Am. Peace Soc., Geo. C. BECWITH, Cor. Sec. Boston, March 28, 1843.

From Zion's Advocate.

The downfall of the secular dominions of the earth, and the universal establishment of the kingdom of Christ and his saints, as predicted in the visions of Nebuchadnezzar and Daniel.

BY PROF. BUSH, OF THE NEW YORK UNIVERSITY. LECTURE V.

Man is the creature of omnipotence. God must be able to communicate with the spirit of man. He has held communication with the human family in all ages and in various ways. It has been done through the medium of angels. It has been done directly by an audible voice, and without any intervening agent. It has been done by dreams.

God has manifested his sovereignty as to the character of the persons, to whom and through whom he has made communications. Generally he has selected the pious, but not always. Sometimes he has spoken to the wicked.

NEBUCHADNEZZAR'S DREAM.

In the book of Daniel, 2d chapter, we have an account of a dream, which Nebuchadnezzar had, and in which he saw a representation of important future events. The date of this dream or vision, is about 603 B. C. That this is the true date, we have the same evidence, that we have for the fact that Daniel wrote this book.

In the second year of his reign, he fell asleep, and saw a colossal statue. Its head was of fine gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, its feet part of iron and part of clay. He saw also a stone cut out without hands, which smote the statue upon its feet, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and it became like the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them. And the stone that smote the statue, became a great mountain, and filled the whole earth. The king felt that this vision was replete with heavenly instruction. It is not wonderful that he should have recourse to the astrologers for an interpretation of it.

Happily, said Mr. Bush, we have a divine interpretation furnished through Daniel. According to this interpretation, the head of this statue, which was of gold, represented the kingdom of Nebuchadnezzar; that part, which was silver, represented the Medo Persian; the brass, the Grecian; the iron legs, the Roman. These kingdoms were selected from the others that have existed, probably, because of their connection with the fortunes of the Jewish people and the church of God. Prideaux, and other writers of history, divide their works so as to correspond with the times of these several kingdoms. Indeed, but little is known of the other dynasties. The more history is compared with the prophecy of Daniel, the more obvious will be the correspondence between them.

The first three kingdoms here mentioned have long since passed away. The Roman empire was in its glory, when Christianity was introduced. And what is said of the toes of the statue, indicates the sudden and melancholy decline of that empire, by the incursions of the northern nations, which in their turn became the germs, from which sprang the present kingdoms of Europe.

The object in this vision, which attracts our attention most, is the stone cut out without hands. Most expositors agree that this stone represents Christianity—the church—the spiritual empire of Christ. History presents nothing else, which can answer to it. Some, indeed, have supposed that the stone is Christ. But the passages relied upon to sustain this idea, are not sufficient. It stands for him with his people, and not separate or distinct from them.

The idea of increase, which is here brought out, confirms the truth of the above declaration. How gradual but how certain has been the growth of the church—the true people of God.

The stone was "cut out of the mountain." The mountain represents the Jewish nation, from whom Christ himself, according to the flesh, sprang, and among whom also the spiritual Israel were at first found. The purport of the action here spoken of—the stone breaking in pieces the metallic statue—is obvious. It is the extinction of all mere secular dynasties, and the universal establishment of the spiritual one.

But a most interesting question now arises in

connection with this subject. It is this.—When is this most desirable consummation to be realized? Some say it is yet wholly future, and is to occur at the literal coming of Christ—that it is to occur suddenly, and is to be immediately preceded by the most terrible convulsions in the natural world. According to this scheme, we are not to consider the kingdom of Christ as yet established.

On the other hand it is contended, and Mr. B. thinks with much more propriety, that the first blow was given to this statue at the first promulgation of Christianity—that repeated blows have been given to it in every age since, and that the remarkable events of the last forty or fifty years are indications of the rapid progress, if not of the speedy consummation of the work. If we confine this demolishing of the image strictly to the time of Christ's personal advent, we have nothing in this pictorial representation, which points out the progress of Christianity from the time of Christ up to the present time. Besides, how can a growing stone represent the sudden personal coming of Christ?

This statue is yet manifestly standing. True, its Babylonian head, its Persian breast, its Grecian thighs, its Roman legs, have passed away, but the European feet and toes yet remain. It is, however, a doomed fabric. We are then, to regard the image as a representation of the genius of despotism. The stone cut out of the mountain, without hands, is Christianity, including its author, and its adherents—the power which is to destroy every vestige of despotism, and introduce the reign of righteousness, and peace, and joy.

THE VISION OF DANIEL.

We have an account of a vision, seen by Daniel himself, in Dan. 7th chap. the design of which appears to be the same as the dream of Nebuchadnezzar. The inquiry arises, Why is the same thing presented thus twice in succession? We perceive that the imagery or symbols are quite different in each case, the one from the other. The king, a heathen, and a worldly ambitious man, was instructed through objects, which would be likely to strike his mind forcibly. But Daniel, a spiritual man, is taught through the medium of symbols, which set forth moral characteristics. To him wild beasts exhibit the true moral characteristics of those reigns, which were, one after another to pass away, until the full establishment of the kingdom of the Messiah.

NEBUCHADNEZZAR'S SECOND DREAM.

This is described in Dan. 4th chapter, commencing with the 10th verse. (See the passage.) Daniel explains that the tree, which the king saw, represented himself, and its being cut down, &c., represented what was about to happen to him in the providence of God. He was to be driven from men, and to have his dwelling with the beasts of the field. He was to eat grass as oxen, and be exposed to the inclemency of the weather, until seven times pass over him, and he be brought to repentance and to an acknowledgement of Jehovah's authority.

We are informed in this same chapter, that all this came upon Nebuchadnezzar, and its effect upon him was most happy.

Joseph Mede, (and the lecturer appeared to agree with him) has suggested that these events in the life of this monarch, were typical of those greater and more remarkable changes in the world's history, which were set forth in his former dream, as well as in the vision of Daniel.

The seven times or years may represent prophetic periods. And as, during seven years, the king was in a state of mental alienation, so for seven prophetic times, the kingdoms of the earth were under the influence of a moral insanity. And as he indicated the return of reason by humbling himself before God, so shall the nations of the earth show their sanity, at length, by submitting to the spiritual reign of Christ.

But when shall this occur? This is the question before us. Considering a day as a year (the propriety of which, however, Mr. B. gave no proof) and reckoning the year to contain 360 days, we have 360 x 7 = 2520 years. This period commencing with Nebuchadnezzar, who lived 650 B. C. we have 2520, less 650, equal to 1870, for the time when the prophetic periods expire, and when we may expect the more full introduction of the true golden age. Yet Mr. B. thought it not wise to fix upon the year. Perhaps it could not be done. He did not suppose the new state of things would be noticeable. Then again, if it were possible to fix upon the exact time, it would be of no great practical importance. Our duties would be the same. The kingdom of God "cometh not with observation. Neither shall they say to here, or lo there." For a statement of the lecturer's views of this glorious era, and of the manner of its introduction, the reader is referred to the close of the first number of the present volume of the Advocate, "Prof. Bush vs. Mr. Miller."

God's Sovereignty.

The sovereignty of God, as a basis of hope and an encouragement to effort, in works of Christian benevolence, is well exhibited in the following extract from a sermon by Rev. A. Barnes, in the National Preacher. The doctrine thus becomes practical, and exceedingly interesting. It is adapted to arouse ministers and all Christians, to regular and persevering exertion.—Bost. Recorder.

But how can the sovereign power of God be made the basis of calculation of success in efforts to do good? I answer, (1) none of the causes which defeat your plans will affect his. No tempest shall howl from an unforseen quarter to frustrate his purposes; no blight or mildew shall disappoint his hopes; no obduracy of the human heart, or perverseness of the will, can operate as a disturbing cause to his plans; no loss of health, or life, or changes of times, can stay the exertion of his fixed schemes. I answer, (2) God has purposes of mercy about the salvation of man which can be a basis of calculation. He had at Corinth; he has reference to every age, and to every

land. He meant that the gates of hell shall never prevail against his church; he said that his "word should not return to him void;" he has solemnly sworn that to him "shall every knee bow, and every tongue confess." The Saviour said, "other sheep have I which are not of this fold, them also must I bring, and they shall hear my voice;" (John 10: 16); and there are those who were "chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love; being predestinated to the adoption of children by Jesus Christ to himself according to the good pleasure of his will," (Eph. 1: 4); and nothing can prevent their being brought into the kingdom. I answer, (3) the purposes of God are those which contemplate the gathering in of those who shall be saved, in connection with appropriate human efforts, and especially the preaching of the gospel. It is not by the exertion of independent power; it is not by miracles; it is in connection with the use of means adapted to the end. And though some may be saved by means and influences which we cannot trace, yet the great law is, that it is in connection with appropriate efforts that men are to be saved. Beyond those efforts, there is no certain basis of calculation in regard to the salvation of men. Within them, it is limited to the sovereign purpose of God, and were there no such purpose those efforts would be in vain. That purpose lies deep in the Eternal mind. It has lain there undisturbed from the infinite past. It has been unchanged as suns have risen and set; as kingdoms have been founded and fallen; as human schemes have been formed, modified, and abandoned; as stars have been created and disappeared. In all these revolutions the mind of God about human salvation has been one—without any change of place, without any tendency to its being abandoned or defeated. "He doeth according to his pleasure in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou." Dan. 4: 35. "I am God," says he, "and there is none like me; declaring the end from the beginning and from ancient times the things that are yet to be done, saying, my counsel shall stand, and I will do all my pleasure." Isa. 46: 10. It is that immutable counsel which constitutes all the basis of calculation for success in doing good in this lost world. And that is enough. What more desirable basis of calculation can there be, than the unchanging purpose of an infinitely benevolent God?

For the Christian Secretary.

Home Missions.

AM. BAPT. HOME MISSION ROOMS, }
NEW YORK, April 7, 1843. }

TEXAS.

An Effectual Door Opened—Light Shining in Darkness.

From Rev. James Huchins, Galveston.

"You will perceive by the accompanying table that my field of labor is somewhat enlarged.—And in that part recently added, I think I perceive the germ of an interest of great worth. In that part of Brazoria county which I have selected, I find a cluster of families more wealthy and intelligent than I have hitherto found in Texas, about twenty-five in number, all within six miles of a common centre. And what is remarkable, though one of the oldest settlements in the country, yet it has never till now been favored with but a single sermon. Consequently, to many persons fully grown, and to a large number of children, I am the first to bear the gospel of Jesus. Heretofore, such an opposition to a certain class of preachers has existed, that it was supposed the door for the gospel was entirely closed; yet the providence of God has given me a most pleasant home at the very house, which above all others, was considered barred against a minister of Christ.

"In this settlement, we have one precious sister, the lady of Gov. Reynolds, late of Mississippi, a humble, pains-taking, self-denying child of God. At our last meeting I met her and our dear brother, Col. Ross, of Mississippi. The good old man came up to me just before the sermon, and said, 'be strong, brother, be strong, for if prayer, strong prayer, can do you any good, you shall have that; sister R. and I will pray all the time.' And they did pray, and they wept too! An awful solemnity soon pervaded the meeting; tears were shed. And at the close of the services, the most pressing request was urged for me to make that a regular station. There are more than five hundred blacks in that neighborhood. Gov. R. and other friends have selected a spot, and engaged to erect a church, if I will embrace that settlement in my field. I am confident God has a work to be done in that place, and the call is so urgent, that I dare not disregard it. I shall visit them again in a few days. Below this, on the river, are two more very important stations; one also above, between this and Fort Bend. This last station, such are the prejudices of the people, must be occupied by the Baptists, or not at all.

"At Fort Bend, we have maintained preaching and a Sabbath school for the last year. Here the morals of the people have undergone an entire change. Drunkenness, gambling and horse-racing have almost entirely disappeared, and an interest is being awakened on the subject of religion, but a most difficult soil to cultivate. You can form no conception of the destitution which prevails in many minds of anything like religious ideas. I have heard of ignorance before, upon the subject of religion, but I never conceived of it, to the extent which I have found it, in our frontier families. Even the common expressions used in a sermon are not understood.

I have several native Africans under my ministry. And I will assure you that the eagerness and astonishment with which they lay hold of the idea of a God and of the grand truths of the gospel, would deeply affect your heart.

There are several plantations of these poor beings, brought to this country before the revolution, who are in a perfect state of idolatry. One of

Christian Secretary.

HARTFORD, APRIL 14, 1843.

"So many Calls."

Yes, the Christian has a great many "calls." He is called to self-denial—called to activity—called to watchfulness—called to prayer—called from sin—called to holiness. And what if with all this he has "so many calls" to do good—calls for what he has, as well as for what he is? It all pertains to his "calling." When far from God, and near unto perishing, he was called; and perhaps he had very many calls before he was disposed to listen at all—but he was at length

"made to hear the voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come."

So he has been called out of darkness into God's marvellous light—called from the gates of perdition to the arms of the Saviour—and by-and-by he expects another call—for

"Soon the joyful news will come,
Child, your Father calls—come home!"

"Ye see your calling, brethren," and you have not one call too many. God says, "Call upon me in the day of trouble, and I will answer." He never turned away from your call—turn not away from his. Respond cheerfully and heartily. Deny yourself, but never deny your Master when he calls for sacrifices and efforts in the promotion of his cause.

Permit us thus early to remind the Baptists of Connecticut of the "calls" to which they are accustomed to send their response at the annual session of our State Convention. These are "hard times," we are told—and we certainly have no very good reason for controverting this—but they are just the times for testing the Christian's disposition for self-denial and consecration to his Lord and Saviour. Those were "hard times" for the blessed Redeemer, when he "had not where to lay his head,"—when he groined in Gethsemane, and expired upon Calvary. "Ye know the grace of our Lord Jesus Christ," brethren; do not forget it. "Hard times,"—so our Boards to whom we have entrusted the management of our benevolent operations tell us, and they feel it deeply. Our missionaries, too, in foreign lands, and in destitute regions at home, find it hard times—and oh, it is hard times for the benighted and perishing millions going down to death without the gospel and without hope! Hard times! and yet we have "the unsearchable riches of Christ!"—inestimable, exhaustless, undiminishing, eternal! If there be any virtue, if any praise, think on these things; and then let us open our hearts, and open our hands, and do with our might what we find to do. In view of the "hard times," let us see how much we can increase our contributions.

We earnestly commend this subject to the hundreds among us who trust that during the season past they have been made "partakers of the inheritance." Realize your obligations; recognize your Saviour's claims, and let your free-will offerings demonstrate your attachment to his interests in the world, and your sense of the worth of immortal souls. Let us act conscientiously in this matter, and be sure to let conscience have a fair opportunity of judging, by keeping it well enlightened by the teachings of God's word, and a knowledge of the calls of his providence. "It is more blessed to give than to receive." Do the disciples of Christ all believe these words of the Lord Jesus—and are they all really anxious for the blessing?

SPECIAL NOTICE.

To the Baptist Churches in Connecticut, who have received aid from the Convention during the past year.

DEAR BRETHREN,—It is the desire of the Board to present such a report at the meeting of the Convention in June next, as shall be calculated to awaken a deeper interest throughout our denomination in behalf of the feeble churches in this State. As many of the churches who have received aid during the past year have been greatly blessed in spiritual things, it is believed that nothing will more effectually subserve the interests of the Domestic Mission cause, than a statement of some particulars connected with these different churches. The design of this notice is to request each of the churches assisted, to forward to the Secretary, as soon as convenient, such items of intelligence connected with their own affairs as they may deem suitable and proper. It may be done by the Pastor, or some other organ designated by each church.

Items like the following are among those about which information is desired—What was the state of the church at the commencement of the year? Had there been anything of special interest connected with the church during the year previous? Has the church enjoyed preaching steadily during the past year? If not, how much? By whom supplied? What number added? Facts concerning Sabbath Schools. State of the congregation. Future prospects of the church.—Whether able to sustain preaching without further aid?

These, and other points of general interest will claim the attention of the churches. The Board have taken great pleasure during the last year, in disbursing the funds of the Convention in a manner which they are encouraged to hope has greatly contributed to the welfare of many churches. Their greatest pain has been that their means have

been so limited. Their prayer is that another year may witness a great advance in funds. Let the history and wants of a few feeble churches be spread out before the denomination, and our firm belief is that "liberal things" will ere long be devised.

Communications to be directed to J. S. EATON, Hartford.

Hartford, April 12, 1843.

End of the Prophetic Periods.

The advocates of the Miller theory (or a part of them, at least,) have fixed upon certain days for the appearance of the Son of Man in the clouds. The first fixed day was the 15th of Feb. when it was supposed the 1335 days in Daniel would expire. The argument used in favor of this period was, that the 1290 days run out when the Pope was taken prisoner, Feb. 15, 1798, and that just forty-five years remained to complete the grand drama of this world, according to Mr. Miller's own showing. A very fair conclusion, certainly, upon Mr. M's. principles of interpretation. The 15th of February having passed by, without any thing wonderful having transpired, the 3d of April was the next period looked to for the accomplishment of the event; when, according to George Storrs, and others, the 2300 days terminated—just 490 of them, to a day, having been fulfilled at the crucifixion, April 3, A. D. 33. Since the 3d of April it might naturally be expected that the believers in the doctrine would require that some reason should be given why the event had not been fulfilled according to the prediction. Accordingly, in the Signs of the Times of April 5, we find an article covering more than two pages of that paper, upon "the end of the prophetic periods." The editor passes by the first two periods without much comment, and endeavors to prove the event is yet future, by attempting to show that the 70 weeks terminated on the day of Pentecost—a period of fifty days from the crucifixion, and as a matter of course the unfulfilled period of 1810 years of the 2300 cannot run out till the 23d of May, 1843, "at which time," says the writer, "the righteous may have reason to expect to meet the Lord in the air." Near the close of his article, the editor appears to evince some doubt as to the certainty of his calculations, and is careful to inform his readers that Mr. Wolf and some others, think the crucifixion occurred "in the midst of the week," and that the 70 weeks did not terminate till 3½ years afterwards; in which the year 1847 will be the time when the world will come to an end. He thinks the evidence in favor of this latter position is far less clear than it is in the former; and adds, "should these periods of termination pass by, and probation continue, the believers in the Second Advent should live then as now, in continual and momentary expectation until the Lord shall come."

So it seems the organ of the Second Advent doctrine does not feel quite sure that the events foretold by Daniel will transpire at the time fixed by Mr. Miller; but in order to induce his readers to continue steadfast in the faith, exhorts them to live in momentary expectation of the coming of the Saviour; for if Mr. Miller's calculations are wrong, Mr. Wolf's may be right.

Anniversary Meeting at Albany.

The annual meetings of the A. B. H. Mission Society, and the Am. and Foreign Bible Society, will be held in the city of Albany, commencing Tuesday, April 25th. Notices of these meetings have been already widely circulated, but we thought it might not be amiss to publish the names of the several delegates to the meetings, appointed by the Convention, and by different Associations in this State.

The Convention appointed the Rev. D. Ives, J. S. Eaton, T. C. Teasdale, and J. J. Woolsey, to the Home Mission Society; and the Rev. Addison Parker, Alfred Gates, T. C. Teasdale, and J. J. Woolsey, to the Bible Society.

Delegates appointed by the associations are to both Societies. The names follow:
Hartford, Rev. J. S. Eaton, D. Ives, Z. Tohey, G. B. Atwell, E. Savage, and R. R. Raymond.

New Haven, Rev. Messrs. Winter, Teasdale, Atkins, and Allen.
Fairfield, Rev. Messrs. Linsley, Woolsey, Parker, Gregory, and Waterbury.

New London, Rev. Messrs. Brockett, Miller, and Covell.

Ashford, no delegation.

Stonington Union, do.

Church Constituted.

An Ecclesiastical Council, composed of delegates from the Second and Third Baptist Churches in Groton, First and Second in New London, Baptist Churches in Stonington Borough, Milltown, Groton Bank, and Br. Daniel Lyon, of Waterford, met at the invitation of a newly organized Church at their meeting house in the town of Groton, in the village of Noank, called the Noank Baptist Church, on Tuesday, the 6th day of April, 1843, for the purpose, if thought advisable, of giving them fellowship as a regular Baptist Church.

The Council organized by appointing Elder J. S. Swan, Moderator, and Elder L. Covell, Clerk. After examining the circumstances under which they came into existence, and their articles of faith,

Resolved, unanimously, That we extend to them

the hand of fellowship as a Church in Gospel order; and that we proceed publicly to recognize them as such.

The exercises were conducted in the following manner:

Br. Lyon read select portions of Scripture; Eld. Swan preached from Acts 9, 31; Eld. Covell offered the constituting prayer; Eld. Steward gave the hand of fellowship; Eld. Covell gave the charge to the Church; and Br. Bailey offered the concluding prayer. The whole interspersed by singing by the choir. The season was one of peculiar interest.

This new Church has come into existence under interesting circumstances. It is composed wholly of members to the number of two hundred and twenty-three, unanimously and cordially dismissed by the Second Baptist Church in Groton, to form a new interest. They have a new, commodious meeting house, with a vestry in the basement; and Br. Bacchus Bailey, licentiate, from the First Baptist Church in Groton, has agreed to labor with them as their minister.

May they ever enjoy the blessing of the Great Head of the Church, who shall make them as Joseph's vine, and a blessing to the world.

I. R. STEWARD.

Revival in Danbury.

MR. EDITOR.—It is always cheering to the friends of Zion to hear of her prosperity. The Lord in his great mercy has again appeared in Danbury, to bless his people—save sinners, and build up his church. During the first part of the winter, the Spirit of God was evidently quickening his children to greater diligence in prayer, and in performing all the other duties which devolve upon the Christian. There was an increased attention to the word—prayer meetings were better attended, and the moral heavens betokened the coming shower. About the middle of January, a day was set apart for fasting and prayer. It was a profitable season. Sins were confessed to God, and all felt to exclaim in the language of the Psalmist—"A day in thy courts is better than a thousand." I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. A series of meetings were then commenced, which continued about five weeks, every evening, and a part of the time in the afternoon. About three weeks of the time, Rev. Daniel Hill, of Beekmantown, N. Y., assisted the Pastor, whose labors were very acceptable, and instrumental in the salvation of many. About eighty have indulged a hope in the Saviour. The revival has been very general also in other congregations in town. I understand that there are about fifty among the Methodists and about one hundred among the Congregationalists. I have baptized forty-five, and a number more will soon follow. The converts are most of them in the morning of life—some, however, are heads of families, and indeed all of them promise much for the church and for the advancement of the Redeemer's kingdom. To God be all the glory.

Danbury, April 3, 1843. WM. R. WEBB.

DOMESTIC MISSIONS.—Amidst all the other calls upon our liberality the present season, we trust the Domestic Mission cause will receive its due share of attention. The interests of the feeble churches and destitute portions of our own State demand our efforts as well as our prayers. With the limited means in the hands of the Board during the past year, we have reason to believe great good has been accomplished, but much more might and ought to be done in this department. As our good brother John Peck is wont to say in pleading the cause of Home Missions, "While we lengthen our cords abroad, let us not forget to strengthen our stakes at home."

BAPTIST CHURCHES IN NEW YORK.—From the monthly Report at the Pastor's Conference, published in the Baptist Advocate, we learn that the number of additions to the churches in New York and vicinity, during the month of March, was 401—346 by baptism, and 55 by letter. The additions to these churches during three months, ending April 1, will not vary much from fourteen hundred. The Rev. J. Cookson, formerly of Middletown, reported a new church being formed in Fourth street, of which he is to take the pastoral charge. Upwards of forty members have been dismissed from the Norfolk street church to unite with the new organization.

Romanism in Buffalo.

The Buffalo Gazette recently published an article stating that Bishop Hughes, of New York, had required the Catholic church in Buffalo to vest their church property in his hands,—that the church had refused, and that he had withdrawn their pastor in consequence, and had forbidden any others of the clergy to supply his place.—Bishop Hughes denies this statement, in a letter to the editor of the Commercial Advertiser, and says he only advised the church to dispend with trustees in the arrangement of their church property. The only difference between me and the church of St. Louis, says the Bishop, is, "that its trustees have thought proper not to be governed by the ecclesiastical discipline of the diocese, and expect me to supply them with priests who shall be governed by a different discipline, of which they are the authors." Though he has not done so before, he now forbids any clergyman in his diocese to officiate in the church until the difficulty shall be adjusted.

For the

The following churches of New London have a unanimous vote of the New London Missionary Society, held in request that the Pastors their pulpits at an early their churches to a sense ed for a liberal response cieties in May next.

DEAR BRETHREN AND SISTERS,

Living as we do, in a land where the voice of heard upon the high place can we, but comparative the Bread of Life with it, that not unfrequently has witnessed at the sight changed with unutterable read of destitution and though a sympathetic tence some noble resolution are those impressions, and ed at such moments are gaze upon the unavoidable might be imprudently upon time could not obliterate ing of commiseration, the tract. But, are we guid able before God for not upon our minds by de taining them, of thinking them in the light of time are lastingly impressed.

It is a truth, that we are dimly, and this dimness is those objects we see a dream of which he has put up, and they are stewards, and the ions are their own, and the place when the Master com mently true, that Christ to give the Bible and to who are destitute of both of what he ought to do, and if conscience's clamor his duty,—when in fact, gations, obligations imper with the authority of Him the world and preach the main undischarged. The aside the collectors of the the appeal is made in view a perishing world. No p and uncertainty, is more times are hard. Well, be begin? Has it come to times are to be felt in the observe those persons who and judge from other app that the times were very scantily supplied, their bo nor their persons or fami they failing, in many inst treasure to a very consid such persons can be hono Lord's capital, and if a since accrued is called for gality of the demand. If quire some useless article least, as well as others, th but if the Missionary trea times become mysteriously

Look at the useless app worn by females professing whether if an equal amount the Lord, the times would If we were to simply com by females professing god would amount to a suffic our missionary Board at q more than five years, th wear more gold about the given to the cause of Cl things ought not to be. heathen at the bar of Go the heathen are perishing we possess and are obliga desire must first be gratifi ponded to. If the lust of demand gratification, me are to be polished to ad cult—next to impossible, erate upon a small scale.

I do not wonder at the our nation and the world is to a great extent at a God should smile our life when I think of the awful world, and the meagre am ed friends of Christ for the nominal amount of twenty each Baptist communican ty, it would amount to ab say how far it falls short of that the number who can who are able to do vastly that professed Christians, fluenced by the spirit of C they have and are, can re suffering humanity and the for the spread of the gos selves; God is not mocke responded to in our life, w when it will be said "give How painful it is, when we denominated, that the nee peal to their liberality. H sionary, who has had a lon earthly endorsements, to schools broken up, and their operations constantly the Lord's stewards are e trusted with this.

Brethren and sisters, tion to ourselves? Have on this subject? Do the Christ in man's redemption than an earthly inherite common with others, wh of things we have so muc treasure, broken up mission stations, and the bread of life not respon in innocence in these m liberal contributions, and of the glorious gospel of In behalf of

April 8, 1843.

BENEFIT OF SPRIN there is no benefit to baptist mode of sprink read the following; a their mind it will n best argument we can tice.

English Sailor.

Rev. John William records the following the South Sea Islands.

The day we reache ous parts of the island they were "sons of th waiting for the "religi bring their missionary perceived two English ted on board, and lea that it would afford m describe their exploit

these plantations I expect to visit during my next tour in the country. On the evening of every Sabbath, I adapt my sermon to the capacity of the negroes, and at the close give them the opportunity of holding a prayer-meeting. These I always attend. These meetings are considered a kind of jubilee with our colored brethren.

BENJ. M. HILL, Cor. Sec.

REVIVALS.

From the Baptist Record.

NEW SCHOOL PRESBYTERIAN CHURCHES.—From the Christian Observer we learn that revivals are in progress in the Rev. Mr. Brainard's church—also in the churches of Rev. Messrs. Grant, Carroll, and Adair of this city. Also at Carlisle—Harrisburgh—Bridgeton, N. J.—New ark, Del. At Williamsport and Hulesburg, sea- sons of refreshing are enjoyed.

In Piermont, N. Y. a revival has been enjoyed. The church which one year since numbered 18 members, now numbers 81.

In Jordan, N. Y. 80 have been added to the church, and others are candidates.

At Webster, N. Y., 80 have been baptized by br. Woodward.

At Montezuma, N. Y., large additions have been made to the church.

At Elbridge, N. Y., about fifty have been baptized.

At Schenectady, N. Y., nearly two hundred have been added.

At Poplar Spring, Ala., eighty-five have lately united with the church.

SARDIS, ALA.—During a meeting of eight days continuance, thirty-eight were received to the fellowship of the church.

At Bristol, O., the church has received 18 into its fellowship by baptism.

At Salem, Columbiana Co. O., Rev. S. R. Willard, has recently baptized seventy-two, and received them into the Second Salem church. Other denominations have also been blessed in the revival.

At Jefferson, O., there have been some 40 hopeful conversions—9 baptized.

At Bedford, O., nineteen have been added to the church.

At Chicago, Ill. about ninety persons have been added to the Baptist church, since the first of January, and some thirty or forty more are candidates. Among the converted are a number of sailors. Preparations are making to form a Beth-el Baptist church in that place.

The Westchester Record says:—Nine persons were baptized by immersion, near this borough, on the 23d, (Thursday last) and about as many more on the 26th, (Sunday last.) The protracted meetings of the Methodists and Baptists still continue, having commenced more than five weeks ago.

One hundred and fourteen persons were received into communion at Broad street church (Rev. Mr. Chambers) on Sunday afternoon last.

The Harrisburgh Reporter says:—One hundred and eighty-six persons were baptized and confirmed on Sunday last in the Lutheran church in this town, under the pastoral charge of the Rev. Mr. Schaeffer. This makes over 400 new members, added within this month, to the Presbyterian, German Reformed, and Lutheran churches. It is said all the religious denominations in the place are receiving large accessions.

From the Christian Watchman.

Revivals in Rhode Island.

DEAR SIR,—It is with pleasure I resume my pen for the purpose of communicating through the Watchman an account of the dealings of God with his people in this State. Truly this has been a year of the right hand of the Lord among his people.

At Newport, a most powerful revival of religion has been in progress for several months, the exact number who have indulged hopes, I am not able to communicate. The work has been very general, embracing all classes of individuals.—Many from the ranks of infidelity and scepticism, are now rejoicing in hope of the glory of God.

At Tiverton, there has been quite an increased attention to the subject of religion.

At Block Island, about one hundred and fifty have been added to the Baptist church.

At Charlestown, the work has been very extensive, so that a complete change is witnessed throughout the whole town. The number baptized I do not precisely know, but it is very large. At Wakefield, South Kingston, some forty or fifty have been baptized and have united with the Baptist church.

At Quodnessett, North Kingston, a powerful revival has been in progress for some time past. Many, it is believed, have passed from death unto life, a large proportion of whom have united with the Baptist church in that place.

At Exeter, a pleasing revival has been in progress for some time. Bro. Johnson has baptized thirty-eight.

At Lippett and Phoenix Village, a very interesting revival has been enjoyed. Some thirty or forty have been baptized, and united with the church. The church there, it will be remembered, was constituted Jan. 20, 1842, numbering twenty-nine members. It now numbers nearly two hundred.

At Valley Falls, a precious work is now in progress. A large number have already been baptized and welcomed to the fellowship of the church; and others, it is expected, will soon follow.

At Albion Village, an interesting work of grace has been in progress for some time past; some fifteen or twenty have already put on Christ by baptism.

At Cumberland Hill, one of the most powerful revivals of religion ever known in this vicinity has been in progress for some months past. Many, hitherto violently opposed to experimental religion, are now sitting at the feet of Jesus clothed and in their right mind. The influence has been felt in the village below called Manville; a goodly number in this place have already indulged

hopes, and others are anxiously inquiring after salvation.

I have thus given you a hasty sketch of the Lord's doing in our little State. I trust from many of the pastors you will receive a more particular account of the Lord's dealings with their various congregations.

Yours, in the Gospel, E. K. F.

For the Christian Secretary.

The Past and the Future.

"When memory links the tone that is gone
With the blissful tone that's still on the ear;
And hope from a heavenly note flies on,
To a note more heavenly still that is near."

In the hour of solitude, perchance at grey twilight, or when the darker shadows of evening have descended, who has not felt events and scenes that have long slumbered in the dim past, rise and almost overpower; bringing a momentary thrill of happiness, as, in the vividness of the retrospect, departed joys once more seem ours? Dear friends, long unheeded and almost forgotten, amid the busy whirl of every-day life, appear from their far-distant abodes, or, perhaps, the silent tomb; and we can almost meet the glancing of the loved eye, or again listen to the tones of affection that were uttered "long, long ago!" All the scenes through which we have passed since those halcyon days, seem but a speck, and we live in a time gone by, till awaking from the sweet review, to the cold, dull realities of the present, we feel a pang on realizing that these bright scenes are indeed no more!

And when memory carries us irresistibly back to the sad hour of sorrow and of tears now long dried, absorbed in the mournful images that rise like spectres, we mourn as though the departed waves of grief overwhelmed the soul, and a tear starts, as wounds deemed healed forever, flow afresh. Those are sad, bitter moments, sometimes by their mysterious influence, throwing a pall of gloom on the spirits, that weighs heavily for hours. But who shall tell the joys that lies in the bright contemplation of the glorious future, as smiling hope points out through the dim vista of days yet to come, the happy accomplishment of each sunny anticipation, the attainment of all long desired objects! The paltry trials, the petty joys, of the present, are alike forgotten, as we lose ourselves in the bright antepast, forgetting that hope has a thousand times deceived us with her bland promises of what was never attained, and that the unsatisfying present was once one golden link in the chain of the future, shining as brilliantly at a distance, but on a nearer approach, gradually losing its lustre, till on becoming to-day, we find it no brighter than hours departed!—or, disappointed, even cast the eye back, and would we were as happy as when with buoyant anticipation, we longed for the day now ours! Like the spirit-lights that dance over the damp marsh at midnight, still receding as approached, and always brilliantly beaming in the distance: so glow the tantalizing joys, whispered ours by hope!

Who knows what a day may bring forth?—What eye of prophecy can penetrate the dim veil that shades the future, and assign to each his destiny? What blissful scenes are there in store, what dark, deep seas of affliction lie buried in its unfathomable obscurity, are alike unknown, save to Providence, who in wisdom and mercy has screened them from our eyes, designing that the present moment should be improved, and the future committed to Him; and to His own, through the merits of a blessed Redeemer, is secured an endless futurity of glory, where no dark cloud is permitted to interpose its shade between us and a long desired object, no anticipation, however glorious, but will infinitely be excelled in that sweet rest after toil, joy after trial, that heavenly fruition after terrestrial disappointment!

S. E. L.

BITTER PERSECUTION OF THE BAPTISTS.—Br. Oncken, in a recent letter from Hamburg, furnishes several illustrations of the constant fire of persecution from government, that is inflicted on our dear Baptist brethren for their adherence to the truth, in administering the rite of baptism in a way sanctioned by the Word of God. This appears to be the only cause for the cruel sufferings heaped upon these humble followers of Christ.—In one instance he writes, "two of our members, who wished to get married, could obtain no permission, unless they bound themselves that, in the event of their having children, these should be sprinkled and brought up Lutherans! Of course, our friends could not comply with such a requisition, and they remain unmarried at the present day." This prohibition to the rights of conscience took place at Altona, a town distinguished for its religious liberty. O, when will the fires of Augsburg, Zurich, Rottenburg cease to burn, and the apostolic doctrine of Christian or believers' baptism, be recognized as the only true, legitimate gospel mode of entrance into the church.—Bap. Advocate.

ORDINATION.—We learn from the Christian Index that the Rev. James Fuller Brown, a licentiate, formerly of Philadelphia, and a member of the Fifth Baptist Church, Sansom street, a young brother, highly respected and beloved for his piety and worth, was lately ordained to the office of pastor of the Gainesville Church, Sumter county, Alabama. He is the son of the late Rev. Thomas Brown. "When one laborer falls, another and another shall rise up to fill his place." For the fathers we shall have the children.—Jb.

Dr. Weeks, of Newark, is still pursuing his strictures on Mr. Miller's work, and in his fourth article, published in the New York Observer and in the Evangelist, he mistakes he has discovered and exposed amount to 104!—N. Y. Baptist Register.

The Revolution in San Domingo, by the last accounts, was progressing with great power. The insurgents had increased to 15,000, and by this time have besieged the city of Port au Prince. President Boyer had sent out a body of troops to obstruct their approach, but they were all cut to pieces, and he was making every preparation to defend the capital. There appears little chance of a successful resistance, and if Boyer is not very dexterous in securing his treasure and making his escape on shipboard, he may be taken and executed. The triumph of the republicans seems placed beyond question.—Jb.

For the Christian Secretary.

The following Circular is addressed to the Baptist churches of New London Co. and vicinity, in accordance with a unanimous vote passed by the Executive Committee of the New London Co. and Vicinity Bible and Missionary Societies, held in Norwich, April 4, 1843, with a request that the Pastors of the churches read it from their pulpits at an early day, for the purpose of arousing the churches to a sense of duty, and to have them prepared for a liberal response at the annual meeting of these societies in May next.

DEAR BROTHERS AND SISTERS OF A COMMON FATHER:

Living as we do, in a land of Bibles and Sabbaths, in a land where the voice of the living teachers of religion is heard upon the high places of Zion, we know not, neither can we, but comparatively little, the fearful destitution of the Bread of Life which our world is afflicted. True it is, that not unfrequently a vivid picture of its horrors, from the pen of some devoted missionary of Christ, who has witnessed the effects of this destitution until his soul has been wracked with unutterable grief, is laid before us. But to read of destitution and to witness it, are two things. And though a sympathetic tear may fall while perusing an account of this soul-afflicting destitution, and under its influence some noble resolutions are formed, yet how transient are those impressions, and how few of the resolutions formed at such moments are religiously abided by. Could we gaze upon the unavoidable results of this destitution, there would be imprinted upon the mind, scenes that all after time could not obliterate, and an impulse given to our feelings of commiseration, that coming events could not counteract. But, are we guiltless in this matter? are we excusable before God for not retaining the impressions made upon our minds by these recitals? We are capable of retaining them, of thinking upon them, and of looking at them in the light of time and eternity, until our feelings are lastingly impressed.

It is a truth, that we are apt to see distant objects but dimly, and this dimness is apt to be greatly increased if in those objects we see a draft of our Lord's upon the amount of which he has put us in trust. Christians forget that they are stewards, and that a faithful reckoning will take place when the Master calls before his throne. It is lamentably true, that Christians do not feel their obligations to give the Bible and to send the living teacher to those who are destitute of both; consequently, a mere pittance of what he ought to do, and can do, satisfies his conscience, and if conscience's clamors cease, he thinks he has done his duty. When in fact, his unacknowledged unfulfilled obligations, obligations imperious in their nature, and clothed with the authority of Him who has said, "Go ye into all the world and preach the gospel to every creature," remain unacknowledged. The most pretence serves to turn aside the collectors of the Master's revenue, even when the appeal is made in view of an exhausted treasury, and a perishing world. No plea, in these times of changes and uncertainty, is more frequently made, than that the times are hard. Well, be it so; where is retrenchment to begin? Has it come to this, that all the effects of hard times are to be felt in the treasury of the Lord? If you observe those persons who make this plea most loudly, and judge from other appearances, you would not dream that the times were very hard. Their tables are set with costly supplies, their houses are more meekly furnished, nor their persons or families less richly clad. Neither are they failing, in many instances, to increase their earthly treasure to a very considerable extent. Is it possible that such persons can be honest? They are trading upon their Lord's capital, and if a small amount of the interest long since accrued is called for, they are ready to deny the legality of the demand. If the members of their family require some useless article to enable them to appear, at least, as well as others, the times have become quite easy; but if the Missionary treasury needs to be replenished, the times become mysteriously hard.

Look at the useless appendages in dress and decorations worn by females professing godliness, and ask yourself whether if an equal amount were cast into the treasury of the Lord, the times would not become insupportably hard. If we were to simply compute the value of the jewelry worn by females professing godliness, and Baptist females too, it would amount to a sufficient sum to defray the drafts upon our missionary Board at quadruple its present expenses for more than five years. And yet, perhaps many of them wear more gold about their persons daily, than they have given to the cause of Christ in all their life. "These things ought not to be," How will they meet the perishing heathen at the bar of God? Our treasures are drained, the heathen are perishing for want of the information that we possess and are obligated to give them, yet every vain desire must first be gratified before these calls can be responded to. If the lust of the eye or flesh or pride of life demand gratification, means are abundant; but if gems are to be polished to adorn the Master's Crown, it is difficult—next to impossible—to obtain sufficient means to operate upon a small scale.

I do not wonder at the commercial embarrassment of our nation and the world; I do not wonder that business is to a great extent at a stand; neither should I wonder if God should smite our land with pestilence and famine; when I think of the awful conformity of the Church to the world, and the meagre amounts contributed by the professed friends of Christ for the success of his cause. If the nominal amount of twenty-five cents were contributed by each Baptist communicant within the limits of this Society, it would amount to about 2,000 dollars; but I need not say how far it falls short of this amount, neither need I say that the number who cannot pay is very small, while those who are able to do vastly more is very great. How is it, that professed Christians, who declare themselves to be influenced by the spirit of Christ, to be the Lord's in all that they have and are, can remain indifferent to the claims of suffering humanity and the reasonable demands upon them for the spread of the gospel. Do not let us deceive ourselves; God is not mocked, and our loud pretensions against us when it will be said, "give an account of thy stewardship." How painful it is, when we consider the resources of our denomination, that the necessity should ever occur to appeal to their liberality. How painful to the devoted missionary, who has had a long adieu to early associations and earthly endearments, to see mission stations abandoned, schools broken up, and prospects of further contraction of their operations constantly presenting themselves, because the Lord's stewards are embezzling the property he has entrusted them with.

Brethren and sisters, what are our convictions in relation to ourselves? Have we a conscience void of offence to God? Do we do of another, and the glory of Christ in man's redemption, stimulate us more in our toils, than an earthly inheritance? Or are we chargeable in common with others, with having contributed to the state of things we have so much reason to deplore; an exhausted treasury, broken up mission schools and abandoned mission stations, and the cries of the perishing for the bread of life not responded to. Let us wash our hands in innocence in these matters with all possible haste, by liberal contributions, and fervent prayers, for the triumph of the glorious gospel of the blessed God.

In behalf of the Committee,

April 8, 1843.

BENEFIT OF SPRINKLING.—Those who think there is no benefit to be derived from the Pedobaptist mode of sprinkling and crossing, will please read the following; and then, if they do not change their mind it will not be our fault, for it is the best argument we can find in favor of the practice.

English Sailors Baptizing Natives.

Rev. John Williams, the martyr missionary, records the following in his interesting book on the South Sea Islands:

"The day we reached Upolu, natives from various parts of the island approached us, saying that they were 'sons of the word,' and that they were waiting for the 'religion-ship of Mr. Williams' to bring them missionaries." In one of these we perceived two Englishmen. Upon being admitted on board, and learning who I was, thinking that it would afford me pleasure, they began to describe their exploits in turning people religious,

as they termed it. Wishing to obtain all the information I could from these men, I inquired the number of their converts, which they stated to be between two and three hundred; and having asked how they effected their object, one of them said, "Why, Sir, I goes about and talks to the people, and tells 'em that our God is good, and theirs is bad; and when they listen to me, I makes 'em religious and baptizes 'em." "Sure," I exclaimed, "You baptize them, do you? how do you perform that?" "Why, Sir," he answered, "I takes water, dips my hand in it, and crosses them on their foreheads and in their breasts, and then I reads a bit of a prayer to 'em in English." "Of course," I said, "they understand you." "No," he rejoined, "but they says they know it does 'em good."

City subscribers who have changed their residence, will please inform the carrier, or leave notice at the office.

TRIAL OF MERCER.—The trial of Mercer for the murder of Singleton, which has been going forward for several days at Woodbury, N. J., has resulted in his acquittal. It will be remembered that Singleton ruined a sister of Mercer, and that Mercer shot him while crossing the Delaware river at Philadelphia, having concealed himself on board the boat for the purpose. There was much testimony adduced to prove Mercer insane. His acquittal seems to have given general satisfaction.

THE ELECTION.—The official canvass of votes has not yet been made, but it is known that the democrats have carried the State, electing a majority in both branches of the Legislature, and the entire Congressional ticket. The Liberty ticket received about 1700 votes, which may prevent an election of Governor, and other State officers; in which case their election will devolve upon the Legislature. The whole number of votes polled will not fall much short of fifty-six thousand.

BUSINESS.—The following is the closing paragraph of an article in the New York Tribune on the "Prospects of 1843."

"Yet we are not expecting what is called a season of Prosperity in 1843. We know that prices, whether of Lands, of Products, or of Labor, are and must be low while our currency remains as contracted and imperfect as now; and we would not have it expanded by any sudden impulse. There will be few great fortunes made rapidly this year, and we care not if never again. But of that real Prosperity which is exhibited in steadily prosecuted, and expanding industry; in the erection of buildings, the improvement of lands, the introduction of new arts and improved processes, and the realization of a large aggregate return for the year's industry, we trust this year will be not unfruitful. For those heavily in debt in proportion to their means, it will be a hard year, as have been several before it; for those who can find no employment suited to their capacities, or adequate to their support, it will also be hard; though we trust that both the number and the privations of these will be much diminished. We shall be greatly disappointed if 1843 does not leave us, as a people, in a decidedly better condition than it found us."

THE RIVER.—The first arrival this season was the steamboat Globe, Friday, April 7th. This is probably the latest opening of navigation that any of our citizens can remember.

FAMILY TEMPERANCE PLEDGE.—A handsome sheet, embellished with several suitable designs intended for framing, has been placed upon our table. It is calculated for the names of a whole family, and with the names of the family attached, would make a much more respectable appearance on the walls of a house, than many more expensive ornaments.

Selected Summary.

MESMERIC SYMPATHY.—The editor of the Columbus Enquirer says that in one of the experiments recently performed in that city, the mesmerizer, after having produced somnambulism, exhibited his trembling hands, stating, "I never was so nervous in all my life; I'll give a shilling for a glass of brandy and water." To which the sleeper in sympathy responded, "I should like to have some of the same myself."

MILITARY VS. MORMONISM.—In the Nauvoo "Times and Seasons" of March 1st, Mr. Smith, the Mormon leader, addresses a communication to the Editor, which closes as follows: "Therefore, hear this, O Earth! the Lord will not come to reign over the righteous in this world in 1843, nor until every thing for the bridegroom is ready."

SICKNESS.—We are sorry to learn, says the Concord, N. H. Courier, that the sickness which has prevailed so extensively in Vermont, and Lower Canada, the last winter, has made its appearance in the town of Barnsted, in this State, where many are now sick; some have died, and others are slowly recovering. It very much resembles in many of its features, the Spotted Fever of 1814.

DEATH OF BISHOP ROBERTS.—We regret to learn by a slip from the Cincinnati Western Christian Advocate, that the venerable Bishop Roberts, of the Methodist Episcopal Church, died at his residence near Lawrenceport, Indiana, on the 27th of March.

HORRIBLE MURDER.—On the 20th ult., Mr. Hiram Bessley, for many years a resident of this county, was murdered by five of his negroes. On that evening the deceased and his negroes were in a "clearing" about three quarters of a mile from home; the intent to murder him was there conceived; and, by a stroke with an axe, by a female slave, the work of death was commenced. The other negroes, three men and another woman, then rushed to complete what the first had begun—and did so. On Tuesday last five were arrested, brought before Justice Woodson, confessed their guilt and were committed for further trial.—Columbia, Mo. Statesman.

A correspondence has taken place between the Secretary of State and the British minister at Washington, concerning the "disputed territory." Mr. Fox complains that the resolve of the Maine legislature relating to the matter is drawn up in "unbecomingly disrespectful language," but promises immediately to forward Mr. Webster's communication to the governor of New Brunswick, and to acquaint Mr. W. with his excellency's reply.

A MISTAKE.—The Savannah (Ga.) papers of the 28th ult., contain accounts of a meteor of great size and brilliancy, seen from that city on the evening previous. It perfectly illuminated every part of the city, and was described by a watchman to be as large as a hoghead.

When religion is made a science, there is nothing more intricate; when a duty, there is nothing more plain.

Destruction of Given's Hotel and the Rail Road Depot at Schenectady by Fire!

OFFICE OF THE CABINET, SCHENECTADY, April 5, 1843.

Rail Road Car House, and Given's Hotel in Ruins!

We are pained to announce that a fire broke out this morning about two o'clock, in the large Rail Road Car House, belonging to the Utica Company, which spread with such astonishing rapidity, that the building, some 200 feet in length, was entirely enveloped in flames before any considerable alarm could be given.

The fire soon communicated to the large hotel of Mr. Given, which is a heap of ruins. The buildings on the west side of Canal street, belonging to Mr. Peter Banker, occupied as a tobacco factory, &c., and the smith's shops in the rear of Given's, on the course of Canal and Liberty streets, are also destroyed.

Eleven cars belonging to M. & H. road, five of the Utica and one car of the Troy road, are consumed; also, three valuable horses which were in Mr. Given's stable.

The car house was insured in the Hartford, Saratoga Mutual and Albany companies, to the amount of \$9,200, which does not near cover the loss. Mr. Given is insured in the N. Y. Manhattan company, \$10,000, which will not meet his loss. Mr. Banker's buildings and the stock of tobacco were insured on the Schenectady Mutual, \$3,500.

More pranks played by Colonel Monroe Edwards.

The notorious swindler, Col. Monroe Edwards, as he calls himself, who even paid his own counsel in forged drafts, has been cutting quite a shine in or near his new domicile at Sing Sing. The denouement took place on Wednesday last.

For several days he had feigned to be unwell, and had applied to the Physician of the Prison for medicine. The latter, not having the fullest confidence in the reality of Edwards' indisposition, advised him to take an emetic. To this Edwards objected, and said that he would sooner jump into the river and drown himself. He however on Wednesday concluded to take the emetic, and was sent across the yard to a hospital pertaining to the Prison, to procure it.

In a few minutes thereafter, one of the convicts near the river called out, "A man in the dock! A man in the dock!" He at the same time reached a long pole into the water, and called to the drowning man to seize it. A number of persons ran towards the scene of the tragedy, and on their arrival, the convict pretended that the man had just sunk. Near the place lay the cap of Edwards, with a paper in it, upon which was written—"The deed is done."

The river was forthwith raked thoroughly for the body, and a search made in every part of the prison, but in vain until yesterday morning, when Edwards was found concealed in a large box in the shop which he worked. There was a shelf in the middle of the box, on which he lay. On routing him out he was found to be supplied with provisions for three days, and also a quantity of bread. It was evident he had an assistant, and from a letter discovered on his person, suspicion rested on an agent of one of the contractors, who had been arrested on the steamboat left Sing Sing yesterday afternoon.—J. of Commerce, April 7th.

Strange Disappearance.

SUPPOSED MURDER.—Much excitement was caused in Wall street yesterday by the non-appearance of Mr. Jacob Shipman, the well known Agent of the Brokers, as a Carrier between Philadelphia and New York. He left Philadelphia on Wednesday night, and was in the cars just before they reached Trenton, since which he has not been seen. Yesterday, several of the Brokers received letters postmarked "Philadelphia, April 6," which their correspondents had delivered to Shipman as usual. Some were money letters. One contained \$300 in Bank notes; another was simply an account current, with a narrow slip of paper around it, upon which was the direction. This letter had evidently been taken from a package, probably of money. It is not known how much money he had with him, but report states that it was less than usual. Another report, however, states that he had \$100,000 in gold from one of the Banks. Mr. Lowndes went along the line of the cars, and endeavored to discover some traces of Shipman or his murderers. If he was robbed, the robbers must have gone back to Philadelphia by the down train the same night. Mr. Shipman has a wife and several children, and has accumulated some property, having been a Carrier for the last twelve years. He enjoyed the most unlimited confidence of the Brokers, and by his many social qualities, made friends of all who knew him.

Later—The Mystery Solved.

P. S.—We learn by this morning's train from Philadelphia, that Mr. Shipman is not murdered—but that he is on his way post-haste for Texas, with about \$120,000 in his possession! He left Philadelphia as already stated, at 5 o'clock Tuesday evening; and on reaching Trenton left the cars, and going to a livery stable, said that he had forgotten a very valuable package and must return to Philadelphia immediately. He got a horse and vehicle and arrived in time to take the 12 o'clock train for Pittsburgh. But as he stepped into the car he saw the President of the Mechanics' Bank at Philadelphia, who said at once, "Why, Shipman, where are you going at this time of night?" He answered that he wished to take a ride; but left the car and waited for the train that left at 8 o'clock, on Wednesday morning. He entered his name at the office as Mr. Johnson, and from his perfect acquaintance with the route and facilities for travelling, will undoubtedly be able to reach Texas some days in advance of anybody that may undertake the pursuit. On Tuesday he took from this city about \$20,000 in French gold, with instructions to deposit it in the Mint at Philadelphia. Instead of doing this, he exchanged it for Treasury notes, with which he could of course more conveniently travel. He has left a wife and four children in Philadelphia, and the amount of money with which he has eloped is variously estimated at from \$75,000 to \$130,000.

At this rate the number of disbelievers in innate and universal depravity must rapidly decrease.—Tribune.

FROM HAYTI.—The schooner Tropic, Captain Smith, arrived here from Hayti, and brings accounts decidedly favorable to the Insurgents. Both Jacmel and Anse-au-Fay were taken by their forces, the Government troops flying before them. Two or three of Boyer's Generals and a great number of his men were killed. All the public property was in the possession of the Insurgents. The sum of 22,000 Haytian and 3,000 Spanish dollars, found in the Public Treasury, was immediately sent to Jeremie to aid the Public Cause; at the same time, 1,300 men were sent to reinforce the Army at Leonage, which was daily augmented by desertions from Boyer's Army; the Patriot forces amounted to 20,000 men, and were marching upon Port-au-Prince, which, it was thought, would surrender without resistance.

A few days previous to these transactions, General Ingacio, Boyer's confidential adviser and the commander of his forces, narrowly escaped being taken prisoner in his own camp. In his flight he left behind his arms, provisions, papers, &c. &c., which fell into the hands of the Patriots. On his arrival at Port-au-Prince, he was refused admittance to the presence of Boyer.

MEXICO.—We have been shown a letter, received in town yesterday by one of our citizens, from General Wool, of Mexico. It was written at Guerrero, under date of March 4th. It confirms the report, that the Texas prisoners taken at Mier, had risen upon their guard at the ranch of Salado. By his account they killed four of the peasants, or rancheros, took from them their arms and escaped.—The guard, it appears, was made up entirely of rancheros, without any regular soldiers, and this guard was to have conducted the prisoners from Monterey to San Luis de Potosi. The commandant general of the town of Saltillo, near by, raised a force immediately, and pursued the Texans with such rapidity, as to overtake them in the pass of Mount Paillo. The latter states they were surrounded, and most of them killed. The residue were compelled to surrender again, and were taken back under a strong guard to Saltillo. From thence they were to be sent of immediate for the Castle of Perote.—Mobile Ad.

A professed duellist, who had been wounded in a former encounter, recently challenged a green hand at the South. When the parties came on the ground, the crippled "professor" requested permission to lean against a milestone, which happened to be on the ground. This was readily granted;—but just as the word was about to be given, the other party said he also had a request to make, which was that he might be allowed to lean against the next milestone. This restored good humor, and the combatants left the ground, mutually "satisfied."

RE-ARREST OF MR. COOKE.—Mr. Cooke, who killed Mr. Gardner, was again arrested on Sunday, and committed to the Norfolk jail. An examination was to be held on Tuesday before the Court of Aldermen. The warrant for the second arrest was issued on the allegation of additional evidence. Mr. Cooke's funeral took place on Saturday last. A correspondent of the Baltimore Sun says:

"All business was suspended on the occasion; the stores and shops were closed, and the people turned out en masse. The church was not only filled to overflowing, but the street in front of it was also crowded with passengers. The procession, which consisted mostly of men, was the largest ever witnessed in that place. It is supposed that there were at least one thousand persons in it who followed the remains to the place of interment. A banner was carried in the procession, bearing the following inscription:—'The workingman's friend—murdered in defending his rights.' Underneath this motto was a representation of the figure of Justice, holding in the left hand the scales, by one end of the beam, which was inclined downward, and in the right hand a broken sword."

PIRATES.—Captain Silberman, of the brig Rebecca, arrived on Saturday from Cuba, reports that on leaving that place, he was informed by a pilot that a small coasting vessel, which arrived on the evening of the 20th, had been boarded by a piratical schooner, rigged fore and aft, with a crew of about fifty men, to the westward of St. Croix.

THE HUDSON RIVER.—On the first of April, a man rode from Barnegat to Po'keepsie, six miles north, on the ice of the Hudson, and returned the same way without accident. Loaded teams crossed on the ice at Poughkeepsie that day. On the third a man crossed with a horse and cutter at Milton, four miles below. At 11 o'clock of that day, however, the ice broke, and the cutter-man's chance to get back again. On Wednesday teams still crossed at the Poughkeepsie upper landing, but that day the Robert L. Stevens passed up, breaking her way, we believe, to Kingston. On Saturday, she made a second effort, and reached Hudson.—We presume that by to-morrow, if not sooner, a boat will reach Albany.—Tribune, April 10.

A carrier pigeon recently alighted on the deck of the ship Strabane, on the voyage from Calcutta to Britain, having a regimental button attached to his leg by a piece of brass wire. From a reference to the log of the Mary, transport, on her voyage to Bombay, it has been discovered that from the time the bird was liberated from that vessel, to the time it alighted on the Strabane, it had flown no less than two thousand miles in ten days.

The total loss by the fire at Schenectady is estimated at \$67,000, upon which was an insurance of \$21,000.

Starriages.

In this city, on the 9th inst. by Rev. R. R. Raymond, Mr. Thomas Martin, to Miss Pamela Wheat, all of this city.

In Enfield, March 30, by Rev. Francis L. Robbins, Mr. George L. Welton, of this city, and Anna Maria Woodward, daughter of Mr. Jehiel Woodward.

In New Haven, on the 3d inst. by Rev. Mr. Cleveland, Capt. J. Russell, of Branford, to Miss Abigail Plant, of New Haven, on the 2d inst. Mr. Robert C. Todd, to Miss Louisa Barnes.

Deaths.

In this city, of consumption, on Monday morning last, Mr. LUCAS B. CHILDS, of the firm of Childs & Dickinson, in the 34th year of his age.

Mr. Childs professed a hope in Christ and united with the South Baptist church five years since, and from that time till the day of his decease, his life was that of a consistent, humble Christian. The hope in Christ which he had cherished, while in health, was his consolation in the hour of trial, and it may be a consolation to his friends to know that his confidence in God never forsook him. He died "the death of the righteous." The generous and social qualities of the deceased endeared him to all who knew him, and his memory will long be cherished by numerous friends and acquaintances.

"Green be the turf above thee,
Friend of my better days;
None knew but love thee,
None named thee but to praise."

In this town, on the 11th inst., Mr. Daniel L. Sisson, aged 32.

In this city, 9th inst., suddenly, (of inflammation of the brain,) Ann Sarah, aged 8 years and 8 months, daughter of Mr. Joseph Hurlbut.

In this city, on the 4th inst., George Huntington, son of E. H. and Martha A. Wilcox, aged six years.

Some further particulars of the life and death of this remarkable child may be expected next week.

In Columbia, Tippecanoe Co. Indiana, March 15, Whiting Colton, aged 52, formerly of this town, (West Hartford Society.)

In Romeo, Michigan, on the 12th of March, Mr. Wm. L. Sheldon, aged 29, son of Mr. Charles Sheldon, of this city.

In Avon, 16th ult. Mr. Wm. Kilbourn, aged 73. In Waterford, Feb. 12th, Mr. Isaac Beebe aged 43. He had been a consistent member of the First Baptist church in Waterford nearly fourteen years. The religion of Christ which was the governing principle with him through life, was his support through a lingering sickness, and to him the approach of death had lost its terror, Jesus had taken away its sting. He was much beloved by the church and society. He has left a wife and three children to mourn his loss. May the God of Jacob be their help.—Cox.

In Wallingford, Dec. 8th, Mrs. Mary Hall, wife of John C. Hall, aged 26 years. Mrs. Hall united with the Baptist church in Clinton, nine years since. From that time till her death, sister H. was a bright and shining light to the church, and those around her. She died in full hope of a blessed immortality beyond the grave.

Receipts for the week ending April 12.

E. Browning, 175; T. J. Gates, 175; S. Telf. 175; H. Leonard, 175; M. Butler, 400; Gamaliel Fowler, 150; D. Finley, 175; E. T. Allen, 100; Horace Kendall, 150; O. Knowles, 100; D. Grover, 500; Eben Dement, 100; Dorcas Woodruff, 200; E. A. Parker, 175; Leonard Belden, 175; E. Hurlbut, 175; W. Winchell, 175; T. J. Litchfield, 175; David Sheldon, 200; Henry Smith, 150; P. Lewis, 175.

The Treasurer acknowledges the receipt of the following from Rev. Wm. Reid.

BR. GILBERT.—Enclosed I send you \$15.00, \$7.50 for Foreign missions, and \$7.50 for the A. & F. Bible Society. These \$15.00 I received under the following circumstances.—An aged sister called a short time since and handed me a small piece of cotton cloth, which she said enclosed something for the cause of God,—that I might appropriate it as I saw fit, which, when I had opened, I found 15 Spanish dollars. She would not permit me to give her name. She is not rich by any means, but out of her mite had gathered this expressly for the Master's cause. Wm. Reid.

Turkville, April 10, 1843.

ANNUAL MEETING OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.—The Sixth Annual Meeting of the American and Foreign Bible Society will be held in the meeting-house of the First Street Baptist church, Albany, N. Y., on Tuesday, April 25th, at 10 o'clock, A. M. An abstract of the Annual Report of the Board will then be read; and brethren Levi Tucker of Buffalo, William Hague of Boston, and A. C. Kendrick of Hamilton, are expected to address the meeting.

The members of the Society are requested to meet in the Lecture Room at 9 o'clock, for the purpose of electing Officers and a new Board of Managers, and of attending to such other business as may be presented.

Tos. WALLACE, Rec. Sec.

New York, April 5, 1843.

Revival Melodies.—A new supply of this popular work just received and for sale by the subscriber No. 180 Main street.

March 10, 1843.

To Rent.—A small tenement, rent sixty-five dollars. WATERMAN ROBERTS, 31 Front street.

Harford, April 7, 1843.

BOYS' AND GIRLS' MAGAZINE.—Beautifully illustrated, with colored and other Extra Engravings by the best Artists. The work is edited by Mrs. S. C. COLE, assisted by Rev. JACOB A. T. S. STURGE, and other eminent writers for children. It is published monthly, at 12 1/2 cents a number, \$1 25 a year, or four copies for \$5.00, in advance. One sheet periodical—postage under 100 miles, 1 cent. Subscriptions received by GURDON ROBINSON, 120 Main st. Harford, March 24, 1843.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 3d day of April A. D. 1843.

Present, NELAND LOOMIS, Esq. Judge.
ON motion of Elisha S. Taylor, and John Noble, Executors on the estate of Sally Noble, late of Suffield, within said District, deceased. This Court doth appoint the 24th day of said April, at 9 o'clock, A. M., at the Probate Office in said District, for the hearing, allowance and settlement of the Administration Account on said estate. And doth direct said Executors to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by posting said order of notice on a public sign post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper published in Harford, Certified from Record.

NELAND LOOMIS, Judge.

Suffield, April 7, 1843.

NOTICE.—The Court of Probate for the District of Tolland hath limited and allowed six months from the date hereof, for the creditors of the Estate of George Hanover, late of Willington, in said district, deceased, to exhibit their claims against the same to the Executor. All persons indebted to said Estate are requested to make payment to MELISSA HANOVER, Executrix. Willington, March 27, 1843.

PERKINS NEW WORK.—A residence of eight years in Persia, among the Nestorian Christians; with notices of the Muhammedans. By Rev. Justin Perkins. Illustrated with colored plates. Just received at the Asylum street Bookstore. JOHN C. WELLS. April 7.

Books.—History of the great Reformation of the 16th century, in Germany, Switzerland, &c., by D'Aubigne. President of the Theological School of Geneva, 13th edition, 3 vols. 12 mo. \$1.00. Constant supply by GURDON ROBINSON.

The above work should be in every Sabbath school library, and in every family in our country, and be read by every individual in the United States. Its publication, at this crisis, at this very low price, is an important event, for no work is better calculated to lay bare the corruptions of the papal system, and to exhibit the omnipotence of truth in the hands of the Holy Spirit—"in casting down vain imaginations, and every thing that exalts itself against the knowledge of God." In reading this work we seem to be led into the midst of the scene described. We hold converse with the heart of Luther, Melancthon, and their coadjutors, and become acquainted with the secret springs of action which impelled them onward. We see clearly that the great reformation was emphatically the work of God, and are inspired with a confidence that the same Almighty and glorious Being who has hitherto defended his ark, will still preserve it against the machinations of Rome and hell.

We are by this work taught the infinite value of the doctrine of free justification by the righteousness of Christ. In short, the work must be read in order to be appreciated.

At a Court of Probate holden at Harford, within and for the District of Harford, on the 16th day of March, A. D. 1843—Present, JOHN RUSSELL, Esq. Judge.

THIS Court doth direct Wm. R. Phelps, Trustee of the estate assigned by Swift & Williams, of Harford, in said district, for the benefit of their creditors, represented to be insolvent, to give notice to all persons interested in the estate of said insolvents, to appear (if they see cause) before the Court of Probate, at the Probate Office in said district, on the 24th day of March, inst. at 2 o'clock, P. M., to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said town of Harford, nearest the place where the insolvents last dwelt, and by advertising the same in a newspaper published in Harford.

Certified from Record.

March 24, 1843. JOHN RUSSELL, Judge.

ASYLUM STREET BOOKSTORE.

BOOKS AT GREATLY REDUCED PRICES.

PULGRIM'S PROGRESS, with Scott's Notes, full bound, gilt back, 18 1/2 cents.

Bound vols. Penny Magazine, 50 cents.

" " Saturday Magazine, 25 cts.

Finney's Lectures on Revivals, 37 1/2 cts.

Poetry.

For the Christian Secretary.

LINES

On the death of Miss Sarah L. Gibbs, of Sturbridge, Ms.
"Let me go; let me go," were the words of the dying,
The spirit all plumed for a flight to the skies,
But fetters of earth on its pinions were lying,
As upward to glory it waited to rise.

There came a bright angel from God with the token,
That now all those fetters aside should be laid,
The silver cord loosened, the golden bowl broken,
Then, joyful, the summons the spirit obeyed.

O'er the pale clay remaining in anguish were bending
The loved ones who wept that the last sands were run;
They heard not the song of the freed soul ascending,
They saw not the crown and the rest it had won.

They bore her cold form from the scenes of her childhood
Away to the home of the slumbering dead;
She passed, like a leaf of the frost-stricken wild-wood,
Whose emblems now rest on the turf-pillowed head.

There chants the cold night wind her sadly breathed num-
bers,
There wails the pale glory falls soft on her breast;
Like the sleep of the weary and worn are her slumbers,
And sorrow and care shall not darken her rest.

The sweet birds of spring, whose soft music enchanted,
Shall fold their bright wings where her pale dust is laid;
The flowers shall bloom, which wild nature hath planted—
But she who once loved them shall come not again.

Fond parents, the treasure so long they have cherished,
Now seized by the spoiler, too vainly deplore;
A sister weeps one from her side who hath perished,
And brothers, a voice that shall greet them no more.

Yet, bowed by affliction, not kindred wept only,
For her who has gone, whom they never can recall,
Another was there, in that dwelling so lonely—
The grave, the dark grave, has closed over his all.

The young heart of her in its depths who lies shrouded,
And warm, pure affection to him had been given;
Yet, though grief and gloom his bright pathway have
clouded,
He has loved her on earth, shall he meet her in heaven?

Oh! mourn not hope's flowers are opening thus blighted—
The cold breath that chilled them, but chilled them in
love:
Oh! mourn not the vows, to the grave they were plighted,
For she who returned them, hath entered above.

And weep not the dust that in darkness must moulder,
Consigned in its freshness and bloom to the sod;
The cold arms of earth shall soon cease to enfold her,
But give back the trust in the likeness of God.

Then, where the destroyer ne'er wings his dread arrow,
And tears never fall for the early deplored,
Beyond the dark tomb and its portals so narrow,
Ye shall meet with the loved at the feet of the Lord.

The Voices of Life.

We spend our years as a tale that is told.—DAVID.

Like the sunset hue on the drops of dew,
When night shades chase the day,
Like the rainbow's gleam on the leaping stream,
Our life lies swift away.

With a stealthy tread by the bridal bed
Creeps he of the icy breath;
A kiss leaveth he, then laugheth in glee;
'Tis the hollow laugh of Death.

He smeth his dart at a maiden's heart,
He loves the beautiful best,
And the brightest gem of his diadem
He tore from a mother's breast!

He is plucking now from an infant's brow
The bud that is bursting fair;
In the dismal tomb will he hide its bloom:
No flowers can blossom there.

In youth's sunny hour, with a witching power,
Hope leadeth a merry round,
But the hour of old age knoweth life's brief page,
A tale that hath ceased its sound.

Oh! nothing hath its birth in the beautiful earth
But speaks with a tongue of fire,
Beyond the blue dome the True Life hath its home;
Then heavenward, my soul aspire.

Miscellaneous.

The Miner.

"There's danger in the mines, old man," I ex-
claimed to a miner, who, with his arms bent, was
leaning against the sides of the immense vault,
absorbed, in meditation—"it must be a frightful
life."

The old man looked with a steadfast but some-
what vacant stare, and then, in half-broken sen-
tences, he muttered "Danger—where is there not
danger—on earth or beneath it, on the mountain
or in the valley, on the ocean or in the quiet of
nature's most hidden spot, where hath not death
left some token of his presence?"

"True," I replied, "but the vicissitudes of life
are various; the sailor seeks his living on the wa-
ters, and he knows each moment that they might
engulf him; the hunter seeks death in the wild
wood, the soldier on the field of battle; and the
miner knows not but that the spot where he now
stands, to-morrow may be his tomb."

"It is so, indeed," replied the old man, "we find
death in the means we seek to perpetuate life;
'tis a strange riddle, who shall solve it?"

"Have you long followed this occupation?" I
asked, somewhat struck with the old man's man-
ner.

"From a boy, I drew my first breath in the
mines, I shall yield it up in their gloom."

"You have seen some of these vicissitudes," I
said, "to which you just now alluded."

"Yes," he replied, with a faltering voice, "I
have. There was a time when three small boys
looked up to me and called me father; they were
sturdy striplings. Now, it seems but yesterday
they stood before me in the pride of their strength,
and I filled too, with a father's vanity. But the
Lord chasteneth a proud heart: where are they
now? I saw the youngest (he was the dearest
of the flock—his mother's spirit seemed to have
settled on him) crushed at my feet, a bleeding
mass. We were together so near that his hot
blood sprang up into my face. Molten lead had
not been more blasting than those fearful drops,

One moment, and his light laugh was in my ears;
the next, and the large mass came. There was
no cry of terror, but transition to eternity was
as the lightning's flash, and my poor boy lay crushed
beneath the fearful load. It was a fearful mo-
ment! but time, that changeth all things, brought
relief, and I still had two sons. But my cup of
affliction was not yet full; they, too, were taken
from me. Side by side they died, not as their
brother, but the fire damp caught their breath and
left them scorched and lifeless. They brought
them home to the old man, his jewels, than whom
earth's richest treasures in his sight had no higher
price, and told him he was childless and alone.
It is a strange decree that the old plant should
thus survive the stripping things it shaded and for
whom it would have died a thousand times. Is
it surprising that I should wish to die here in the
mines?"

"You have indeed," I replied, "drank of affliction;
whence do you derive consolation?"

The old man looked up; "From heaven; God
gave, and He hath taken away; blessed be His
name." I bowed my head to the miner's pious
prayer and the old man passed on.—*Miners' Journal.*

Infidelity.

What is the object of infidelity? It is to bru-
tify a man, to cut the cords which bind him to
infinity, to turn the current of his being down-
wards, and to reverse the whole design and ten-
dency of its nature. Those high and holy thoughts
which he has sent abroad into eternity it would
bid him summon back, only that he may bury
them in the dust at his feet. It beckons his eyes
away from the mansions of heaven that he may
gaze upon the blackness of darkness forever. It
would turn off his thoughts from all that is inspir-
ing in the future, only that he may be led into
moody nothingness and disappear. It would dis-
solve his connection with all he loves, and all that
his soul aspires to, that he may claim kindred
with all that he hates, and all that his mind shud-
ders to contemplate. Embrace its sentiments,
and God, angels, heaven, immortality, retire from
the view, while dread annihilation and uncreated
night swell into frightful spectres in the prospect.
Who would be an infidel?

During a course of lectures on Infidelity in
London, Eng., Dr. Bennett made, in substance,
the following appeal to Infidels:

The first lecture on the external evidences, was
delivered on Thursday evening last, on the impos-
sibility of imposture in the Scripture miracles. A
large congregation was assembled, among whom
we observed a considerable number of infidels,
and also Mr. Taylor. The lecture was a bold
challenge to infidels, of which the following is an
extract:

"Yet, after all, we will give you another chance.
You know that Christians believe that Jesus raised
the dead more than once. You say he only made
people believe that he did it. Well, why should
you not do the same? One make-belief will be
a set-off against another, and you will de-
stroy what you call the great delusion. Now,
there are plenty of burial grounds about London,
and we may find some one who has been inter-
red three or four days, so that he is fresh in the
memory of his friends, and they can tell when
they see him again; and we can find some sis-
ters who are still weeping for their deceased bro-
ther. Now, gather your witnesses; you need
not want spectators. Go to the grave; but stop
—go first to the house of the mourners, and take
them with you; for they will care most about
the business. When you are come to the tomb,
lift your voice in bold style, as you know well
enough how to do, and say, 'Mr. Such-a-one,
rise!' and see if you cannot persuade all about
you that they behold him rising. But why do
you look so blank? What is the matter with
you? You have courage enough to oppose and
revile Jesus; why have you none to imitate and
rival him? Are you saying to yourselves, 'Though
we should make all the people fancy that they
saw the dead man rise, for a burial ground is a
fine place for a morbid imagination to play its
pranks in,—yet this would not be enough; and
the mischief is, that we could not make the sis-
ters fancy that their dear brother went home and
lived with them afterwards. If we could, we
should have a splendid triumph; for then we
should be invited to a good dinner, and people
would come, not only to see us dine, but for the
sake of seeing the man whom we raised from the
dead sitting at the table with us, as multitudes
came, 'not merely to see Jesus, but Lazarus also,
whom he raised from the dead.' Well, I sup-
pose we must give it all up; for I shall never
persuade you to try this one bold stroke, that
would do more execution if it should succeed,
than all the petty blows you are now aiming at
religion. But till you can venture upon this, you
should hold your peace about miracles; and let
Christians talk away here, as they please; while
you, by your silence, tell aloud that you cannot
answer them. For much as you hate the word
mystery, you must confess that there is some
mystery here, that you cannot fathom; how Je-
sus should satisfy people that he worked miracles
upon thousands, and you, who are so much cle-
verer, cannot make people believe that you can
work one! Only recollect, that if you cannot
meet this one argument, it remains a proof that
revealed religion is true."

The argumentative defence of miracles open-
ed the lecture, and the devotional application,
appealing to the heart and conscience, closed the
address; but the body of the discourse consisted
of a novel way of putting the question so home
to common sense, that there was no way of es-
caping the appeal.

Burning of a Russian Theatre.

Recent English papers give an account of the
burning of a theatre at St. Petersburg, which oc-
casioned a terrible destruction of human life. The
fire broke out behind the scenes, and the di-
rector of the theatre ordered the curtain at the
back of the stage to be drawn up, that every one
might be aware of the imminence of the danger.
Thick smoke and flames poured out toward the
body of the house. Laughter was suddenly turned
into pallid fear, and shrieks of horror burst
from the bosoms of thousands, who but now had
been convulsed with mirth. Grasping what was
dearest to them, all rushed toward the outlets.

These were few for the magnitude of the thea-
tre, and it was very slowly that the foremost made

way for those behind them. So much the more
rapidly did the flames communicate to the re-
sinous fir planks, and quickly advancing from
scene to scene, they soon penetrated into the bo-
dy of the theatre, still swarming with people.
As ill luck would have it, one of the large folding
doors at the entrance, which opened, had in the
confusion been accidentally pushed too, and re-
sisted all efforts to force it either from without or
within. Thus only half of the main entrance
was available for escape in this critical moment,
and the retreat of the audience was of course
proportionately delayed.

The police would not at first suffer private in-
dividuals to render assistance, that they might
keep the conduct of the business to themselves.
A tradesman nevertheless, contrived with a spade
to break down a board on one side of the theatre;
and to drag sixty half-suffocated persons out of
this harlequin's hell through the aperture, with
imminent peril of his own life. The Emperor
Nicholas rewarded the worthy man with an or-
der, and as he was poor, with a pension of 2000
rubles.

Meanwhile the people in the street, as may be
supposed, became aware that the matter was no
joke. The fearful tidings soon spread through
the city that Lahuman's theatre was on fire, and
that thousands of persons in it were likely to per-
ish. It is impossible to conceive the consterna-
tion and despair that seized all Petersburg. There
was not a family one or more of whose members
might not be among the wretched sufferers. When
the Emperor on the first news of the fire, hasten-
ed from the Winter Palace to the spot, women
ran up to him and cried, "Sir, save, save! my son
is among them! And my husband is there! My
brother is not out yet!"—"Children, replied
the Emperor, 'I will save that I can.'"

When the fire was over, when the flames and
life were extinct, and all who were within lay in
a charred heap, the melancholy business of re-
moving the dead was commenced. The sight is
said to have been beyond all idea harrowing and
appalling, when, on clearing away the timbers
which had fallen in, the mass of bodies was gradu-
ally discovered. They were pulled out one by
one with hooks; some were completely carbonized,
others roasted like chestnuts; many had only
the hair of the head singed; many with gla-
zed eye, burned hair, and charred faces, had on
their holiday clothes and decorations which the
flames had not reached, on account of the close
pressure of the throng.

These presented a far more repulsive spectacle
than those which were entirely burned. In one
part of the building, which the flames had spared,
were found dense masses of bodies still standing
upright, like a host of shades from the nether
world. A female was found with her head hang-
ing over the gallery, and holding her hand and
her handkerchief before her face. A gentleman
who witnessed the operation of clearing away the
bodies, told me that he could not touch food for
three days, so frightful were the images that had
incessantly haunted him afterwards, and a lady,
who had looked in from a distance was so shock-
ed that she became delirious, and raved for sever-
al days both sleeping and waking.

The number of the victims was subsequently
stated officially to be 300; but a person told me
that he counted with his own eyes 50 carts, each
of which contained from 10 to 15 bodies. Peo-
ple who pretended to know from good authority,
represented the number as so large that I dare
not repeat it, least others might think the amount
too improbable."

Patience in the Pulpit.

1. Be patient toward those loiterers and linger-
ers who come late to public worship. They are a
trial; for some of them live quite near the sanc-
tuary, and it would cost but a slight exertion to
be prompt to the time. Bear with them. They
will all get in by and by, and then, besides the
comfort of having men patient, you can enjoy the
pleasure of thankfulness that they are all in at
last.

2. Bear too with that noisy worshipper. The
church door rings when he shuts it—he marches
to his pew with the tread of a heavy dragoon.
A crash announces that the pew door is closed. He
has a cough that terrifies the nervous, and a
sneeze that annoys many a church-slumberer.—
He snores too, to the manifest discomfort of the
drowsy about him. It is a pity there were not
such modifications of all these matters, as that
you might have a sacred stillness in the place of
prayer. But you must bear with him. He gives
you a capital opportunity of improving by exer-
cise in the virtue now recommended.

3. Be patient with the sleepers. Perhaps they
have never yet awoke to the fact that the house
of God is not the most proper place to enjoy a
nap. Perhaps they will awake soon enough to
hear the conclusion of your discourse, and to hear
the better for their refreshing slumber. It is a
moving thought, certainly, that you can look them
up during the week, and taking your sermon in
your pocket, you can inquire of them if they
would not like to hear what they so unfortun-
ately lost?

4. The noisy boys in the gallery and elsewhere
will try your patience. But you will add to your
stock of knowledge by learning how poorly they
are trained and disciplined at home; how lovely
an affair it is for parents to suffer their children to
be beyond their sight and influence in the sanctu-
ary.

5. Show sweet patience also toward that man
younder, who demonstrates his interest in the close
of worship, by various timely preparations. Incip-
ient steps are taken during the last singing. He
buttons his coat, puts on his gloves, disposes of
his spectacles, looks after his hat, grasps his whip
or his cane, &c.; all this before the benediction.
During that he gets the door of the pew jar, ready
for a leap into the aisle, and the benediction
sounds are scarcely uttered, often not quite ut-
tered, ere he begins his flight towards home. One
would think from his haste that his precious life
depended on the despatch with which he could
leave the sanctuary behind him. Bear with him.
It indeed a pity he shoots off the house of pray-
er with such unbecoming haste, but be comforted.
Time cures many evils. He will not be able to
flee the temple of the Lord in such swiftness,
when increasing years have their burdens on him.
Think of that.

6. If yours is a country congregation, be pa-
tient to such parishioners as feel it indispensable
to bring their dogs to meeting. It shows kindness,

for how lonely the poor fellows would be at home!
Besides, a goodly group of dogs patrolling the por-
ch—whining after their masters—chasing one
another up and down the aisles, and anon up the
pulpit stairs, making the children giggle, and start-
ling church officers and others in pursuit—all this
will help to keep the people awake, will show the
sanctuary is a place not altogether destitute of
excitement, and will give an excellent opportu-
nity for PATIENCE IN THE PULPIT.—N. Y. Evan-
gelist.

Ruinous Effects of Emancipation.

Read the following interesting paragraph. Af-
ter such a disclosure as is made by the Kingston
Morning Journal, why will anti-slavery men be
so pertinacious in insisting upon the blessed ef-
fects of emancipation?

JAMAICA.—The Kingston Morning Journal says
"We have been favored with a view of the state-
ment of exports from this island during the pre-
sent year, and have been delighted at perceiving
the increase which has taken place over those of
1841. The statement is incomplete, not includ-
ing the exports from Port Maria, Lucia, and
Savanna la Mar. Notwithstanding these omis-
sions, it appears that 31,321 hogsheds of sugar,
3,850 puncheons of rum, and 1,223 tierces of cof-
fee have been shipped in 1842, over and above
the shipments of the previous year. Our British
as well as Jamaica readers will be gratified at
the increased production of our staples which the
statement shows, and will join us in the anxious
hope that they will continue to increase in the
like ratio every year, until our island has reached
that pitch beyond which increased production be-
comes an evil.

	Hds. sugar.	Phs. rum.	Trs. coffee.
1841	22,891	8,398	8,570
1842	36,612	12,148	8,902
Excess,	13,721	3,850	1,223

A Prison Scene.

The most touching scene we have lately be-
held, we witnessed yesterday in the little back
room of the police office. It was the parting of
a desperate burglar with his wife. He had just
been arrested for a series of extensive robberies,
and was about to start for the prison to await his
trial. The woman was a fine looking English
woman, of ardent temperament, and strong af-
fection. She was rather handsome; had a dark,
pathetic eye, and a countenance that spoke vol-
umes of human feeling. The man was a rough,
rather small, ill-looking fellow, with a rufian-like
visage and demeanor. Yet his wife's tenderness
and tears seemed to melt even his callous heart.
She clung to his hand, pressed it, and seemed
willing rather to part with life itself, than with
the presence of one who, however despised by the rest
of the world, was the world and all to her.

In her arms was a beautiful boy—their only
child—a little innocent, chubby-cheeked, faxen-
headed fellow, that might have sat for a picture
of an angel. He did not seem fully to compre-
hend the scene, but gazed on the whole with
childlike wonder. The burglar stooped down and
kissed his fair-haired boy, and as he did it an un-
bidden tear stole down his rough face.

"Good—good bye—Bobby," stammered the
father, vainly endeavoring to keep down his cho-
king sensations. The woman shrieked and sob-
bed. The little boy stared at his retreating fa-
ther; and when the officers had closed the door
upon his person, the child looked innocently up,
parted his mother's disheveled hair from her eyes,
and said, "mother! where is father gone to?" We
could bear it no longer—put on our hat and ran.
But just as we neared the door, we beheld another
scene that sickened us. Sitting upon a settee
gazing with delight upon the woman's agony, was
a notorious old "fence"—the very fellow whose
information had led to the burglar's arrest.—
Phil. Times.

Saved from What?

By those who hold the final salvation all men,
great stress is laid on the expressions, *glorious
news, glad tidings, peace and good will to men, un-
bounded salvation.* And when an inquiry is
made, it is stated that man is in danger of nothing,
consequently will be saved from nothing. How
absurd it would appear for one to pass through the
country crying *good news, glad tidings*, we are at
peace with the inhabitants of the moon. Says
one, we were never at war, and we never can be,
with those inhabitants. An unmeaning sound
this would be. But man is exposed to God's
wrath, and the Gospel opens a way of escape.—
Morning Star.

SILENT PRAYER.—In the extremity of pain, the
Christian feels there is no consolation but in hum-
ble acquiescence in the Divine will. It may be
fervent; he can pray but little, but that little will
be fervent; he can articulate perhaps not at all, but
his prayer is addressed to one who sees the heart,
who can interpret its language, who requires not
words, but affections. A pang, endured without
a murmur, or only such an involuntary groan as
nature extorts, and faith regrets, is itself a prayer.
We have a striking instance of an answer to si-
lent prayer in the case of Moses. In a situation
of extreme distress, when he had not uttered a
word, "the Lord said unto him, I have heard thy
crying."—*Hannah More.*

HE MADE A MISTAKE.—Who did? A brother
in the church. What was it? Why, he thought
he had more religion than any other. He thought
himself on before all the rest. And had so much
confidence in himself, pride of opinion and self-
conceit, that he appeared bigoted. He was un-
kind toward his brethren, and even the minister,
if they did not say and do just what he thought
was right. O how immodest and unlovely he ap-
peared. How destitute of the humble spirit of
the meek and lowly Jesus. May God save every
brother and sister from such a deplorable state of
mind.—*Morning Star.*

INDUSTRY.—There is no art or science that is
too difficult for industry to attain to; it is the gift
of tongues and makes a man understood and val-
ued in all countries, and by all nations; it is the
philosopher's stone, that turns all metals, and even
stones into gold, and suffers not want to break in-
to its dwelling; it is the north-west passage, that
brings the merchant's ship as soon to him as he
can desire. In a word, it conquers all enemies,
and makes fortune itself pay contribution.—*Clan-
rendon.*

Children's Corner.

A Sabbath Scholar in an Infidel Parlor.

When on my way to this State, (Ohio,) some
seven years ago, I witnessed in the city of—
N. Y., the baptism of two elderly persons, a gen-
tleman and his lady, who had grown gray in in-
fidelity, and who ascribed their conversion to the
following interesting circumstance.

It ought perhaps to be remarked, that the gen-
tleman had been among the most respectable law-
yers in that part of the State, and had retired
from the profession on a very independent prop-
erty. He had all his life been a sceptic, and had,
to some extent, persecuted the church.

As he was sitting in his parlor one day, perus-
ing a newspaper, he observed his child, a Sunday
scholar, and only seven years of age, clasp her
hands as she walked across the room, and pray
with great earnestness, "God be merciful to me
a sinner—create in me a clean heart, and renew
a right spirit within me." Can the child be con-
scious of sin, said he to himself, and he called her
to him, and inquired of her why she prayed so?
"Because, pa, my heart tells me that I am a sin-
ner." The interesting incident induced a new
train of thought. He was led to view man as
a sinner, and to see that whatever justice in-
nocence might look for a reward of virtue at the
hands of God, guilt could not; and that, there-
fore, if man is not saved by a Saviour, he must
inevitably be lost. The delightful consequence
was, that he was ultimately converted, and made
the happy instrument of the conversion of his
wife, whom he had in the days of his scepticism
made an infidel. The child belonged to a Sun-
day school that was favored with the constant
prayer of the church with which it was connect-
ed; and shall we not pray for our Sunday schools?
—*Gambier Observer.*

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erality and promptitude, and thus endeavor to retain the
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